

ORTHODOXE
PARADOXES,
Theoreticall and
Experimentall.

OR
A Believer clearing truth by
seeming Contradictions.

With an Appendix, called the
Triumph of assurance.

By RALPH VENNING
of Immanuel Colledge in
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additions.

LONDON

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Goodyear.



TO THE
RIGHT WORSHIPFULL
Colonell
FRANCES WEST
Esquire, Lieutenant
of the Tower of
LONDON.

Worthy Sir,



O study a
requitall
of the
many fa-
vours which I have
received from you,

A 2 were

were to spend my
time and thoughts
about that which I
cannot attaine to:
thankfully to ac-
knowledge them is
all I am able, *and that*
I am as much willing
as bound, to doe ; and
that this will be *can-*
didly accepted by
you, I have more then
ordinary ground to
beleeve ; having ex-
perimented your *no-*
ble minde, to be like
that

that of Artaxerxes,
King of Persia, who
thought it as well be-
coming a Royall minde,
to accept of small things
from others, as to give
great things to them;
and this indeed is to
be like-minded to
God himselfe, who
gives the greatest
gifts to men, and ac-
cepts the smallest re-
turns from them; for
if they have not a
Lambe, two Turtles

P. ut. Mor.

A 2

shall

shall serve the turne.
This, *noble* Sir, hath
incouraged me to de-
dicate these my first
fruits, as a thank of-
fring unto your selfe,
& under your name
to present them to
the world. Yet
would I not use your
name for *Patronage*,
having learned from
the *much-noble* and
much-learned * *Vern-*
lam, not to account
any Book worthy of

a

* In aug-
mentis
Scient.

a *Patron*, which hath
not truth to *patro-*
nise it ; which if it
have, it needs no o-
ther *Patron* ; which if
this had not, I should
be as unwilling to
set your name as
mine own before it.
As for the matter,
though it seeme *con-*
tradiſtorious, yet it
doth but seeme ſo ;
for *utraque pars eſt*
vera : and though it
be made up of *Para-*

A 4. *doxes*,

doxes, yet they being
grounded, not on
Stoicisme, but *Christi-*
anity, I hope they wil
answer the name of
Orthodoxe. Yet what
can a man call *Ortho-*
doxe in this *Hetero-*
doxe age ; wherein
scarce any one thing
is spoken or written,
but every man *Com-*
ments or *Glosses* upon
it, interpreting, not
as the *Text* speaketh,
the truth requireth,
or

or the *Author* mean-
eth, but as his *Opini-*
onative phansie plea-
seth to *criticise* ; and
this indeed might
have beene an argu-
ment sufficient for
me, to have kept
these ensuing *Para-*
doxes within my
breast, and not have
written them ; or
within my *Study*, and
not have Printed
them : but having
had some *approbati-*

on and *importunity* to
make them *publike*,
I thought it better
to lay my selfe open
to any *censure*, then
to conceal any thing
which may conduce
to *common* good.
Seeing therefore
they are to goe a-
broad, how ever
they speed, it will
be no small *honour*
to me, that you bid
them *welcome*; and
entertaine them, as
that

that which doth and
ever will, witnesse
me to be,

Sir

*Your Worships devoted
to serve you in the ser-
vice of Christ.*

Ralph Venning.

TO





To the Readers.

Kinde Readers,



These Paradoxes, which for the most part of them have laine by me these many moneths, are at last presented to publike view ; not to make me, but Christ, and the mystery of god-

godlinesse more per-
spicuously knowne in
the world. That to me
both in the first writ-
ing of them, and since
in the often reading
of them, they have
beene not a little pro-
fitable, I cannot but
declare : and what e-
ver my gaine hath
beene, I wish you as
much, and as much
more, terque qua-
terque. If the spirit
of God joyne with you
in

in reading of them, I
beleeve you will finde
that made cleare, in
two or three lines,
which many pages,
if I say not Volumes,
have left under a
vaile ; if it prove so,
give glory to God in
Christ for your selfe
and me ; and pray for
me, that God will give
more of himselfe into
me; that I may give
out more unto you ;
and may be in all
things

things instrumentall
to his glory and your
good : which is the
highest ambition of
him, who willingly
subscribes himselfe

Yours in all
Christian service,

Ralph Venning.

To



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not contained under any
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Or-



ORTHODOXE PARADOXES.

O R,
A Beleever clearing
truth by seeming con-
tradictions.

I.
*Concerning God in Trinity
and Vnity.*

I  E Beleeves
that which
reason can-
not com-
prehend, yet there is
rea-

* λόγος
 verbum &
 ratio; &
 verbum est
 ratio fidei.

* *reason* enough why he should beleive it.

2 He believes one God in three persons, among whom he denies not *priority*, yet grants *eternity*.

* ὁμοούσι-
 ος.

3 He beleives three * persons in one God, two natures in one person, and one will in three persons.

1 Ioh. 5. 7.

4 He beleives that God is nothing *lesse* then the three persons and that the three persons are nothing *more* then God ; (a) that they are of one God, in one God, and all but one God. 5 He

5 He believes that the *Father* is not the *son*, nor the *son* the *Father*; yet (*b*) that the *father* and the *son* are one.

b John 14.
10.

6 Hee believes that the *father* and the *sonne* are not the *spirit*; yet the *father*, *son* and *spirit* but one and the same undivided and indivisible God.

7 He beleeves that God is in himself and of himself; and yet he believes * that God did not make himself.

* *Nihil est
causa sui
ipsius.*

8 He beleives that God is the *Alpha* and

Omega

* ἀρχὴ καὶ
τέλος.

Omega * the *beginning*
and the *end*; and yet he
beleives that God had
never a *beginning* and
shall never have *end*.

II.

*Concerning God the Fa-
ther.*

9 **H**E beleives that
the power of
God is *common* to the
three persons; yet he
beleives, that the fa-
ther doth *that* which
the son and spirit can-
not (be said to) doe.

10 He beleives that
the Father begate the
Sonne

Sonne, and yet he be-
leives that the Father
was not before he be-
gate him.

11 He believes that
the Father is * *greater*
then the Sonne, and
yet he beleives that the
Father and the Sonne
are (*) *equall*.

* *Mis. ev.*
Ioh. 14 28

* *I. G.*
Phil. 2. 6.

12 He believes that
the Father is the first
person in the Trinity,
and yet he believes that
the second and third
person are as (*) *eter-
nall* as he.

Heb. 9. 14.

III.

*Concerning God the
Sonne.*

13 **H**E believes that the Father is not the Sonne; and yet he beleives that whatsoever the Father is, the Sonne is the same.

14 He believes that God hath no *form*, and yet he believes that Christ* was in the *form* of God.

* εν μορφῇ
Θεοῦ.
Phil. 2.6.

15 He believes that in Christ there be two
natures

natures, and yet he believes that Christ is uncompounded.

16 He beleives that Christ is not *God* and a *man*, and yet that he is * *God-man*.

Θεὸς
ἄνθρωπος.

17 He beleives that the *Son of God* and the *Son of the Virgin*, is but one Sonne.

18 He believes that Christ was of man, yet not by man ; that he was the * *fruit of the wombe*, but not the *seed of the loynes*.

Ἰσχυρὸν
καρπὸς
τῆς
κοιλίας.
Luk. i. 42.

19 He beleives that Christ remained what he was, and without
B change

Jn. i. 17.

change became what he was not.

תנ"ך
Ila.9.6.

20 He beleives that the * *Father of eternity* was borne in time.

Joh.1.3.
14.

21 He beleives that he who *made man*, was *made man*.

Isa.7.14.
Col.1.16.

22 He believes that he who was borne of the *Virgin*, did make his *Mother*.

Jo.8.58.

23 Hee beleives that Christ was before *Abraham* was ; and yet he beleives that *Abraham* was borne long before him.

Mat.1.1.
14.

πρωτο-
τοκος.

Ro.8.22.

24 He believes that Christ is the * *first-born*
a nong

among many brethren ;
and yet hee believes
that all the brethren
are (c) *first-born*.

25 He beleives that
Christ was for a little
time with men on earth ;
and yet he believes that
he was *never* wanting
from God in *Heaven*.

26 He beleives that
Christ never offended
his father ; and yet he
believes that Christ
lay under his Fathers
wrath.

27 He beleives that
God the Father was al-
wayes *well pleased* with
his Sonne ; and yet hee

(c) Rom. 8
17.

* Heb. 2. 9.

Βεωχ η
idem. Act. 5
34.

Jo. 3. 13.

Heb. 7. 26.
Jo. 8. 29.

Gal. 3. 138

Math 3. 17.

Mat. 17. 46

believes that the Father
once forsook him in *dis-*
pleasure.

(d) John
10. 18.

28 Hee believes
(d) *that no man tooke*
Christs life from him ;
and yet he believes that
the *Jewes* put him to
death.

1 Thess. 2.
14, 15.

29 He believes that
Christ was dead ; and
yet hee believes that
Christ (e) arose by his
own power.

(e) 1 Cor.
15. 4.

John 13. 18

30 He believes that
Christ went away from
his *Disciples* ; and yet he
believes that Christ is
(f) *with them* to the end*
of the world.

(f) Math.
28. 10.

σὺ εἶ μετ' ἡμῶν
ἕως τῆς
ἀποκαταστάσεως
αἰῶνος ᾧ.

31 He

31 He beleives that Christ made satisfaction * *once for all* ; and yet he believes that Christ doth make *intercession* every day.

* ἑρμηνεύ.
Heb 9.26.
18.

32 He beleives that Christ is in the body, yet not included in it ; that he is out of the body, yet not excluded from it.

Iohn 1.14:
Iohn 3.13

33 He beleives that *where ever* Christ is, there is *God-man* ; and yet he believes not that Christs *humanity* is *every where*.

Mat. 1.23.

Mat. 16.28

34 He beleives that Christ hath and shall

Luke 1.33
Revel. 5.10

have a *Kingdome* in this world; and yet he believes that Christs *Kingdome* is not * of this world.

* εν τῷ
κόσμῳ τούτῳ.
Ioh. 18. 36

IV.

Concerning God the Spirit.

35 **H**E beleives that the Spirit proceeds from the Father and the Sonne; and yet he believes the Spirit to be the (g) same being with the Father and the Sonne.

Ioh. 14:16
26.

(g) 1 Ioh. 5
7.

36 He

36 He beleives that God hath no *corporeall members* ; and yet hee believes that the spirit is * *the finger of God.*

Luk 24.

39.

Matt. 12

20.

Luk. 11. 10

וַיִּשְׁלַח

אֶת הָרוּחַ

גל. 4. 4.

Exod. 8. 19.

31. 18. Deut. 10. 10.

Jo. 15. 26.

37 Hee believes that the Father *sent forth* the Sonne, and that the Sonne *sent forth* the Spirit ; and yet he beleives that they were never separated the one from the other.

V.

Concerning Gods Attributes.

38 **H**EE beleives that in God,
B 4 that

Isa. 40. 18.

that which is understood, and that which understandeth is all one.

Jo. 1. 18.

39 He beleives that there can be no Ideas fram'd of God; and yet he beleives that God is knowne.

(b) John
1. 18.

40 He beleives that (b) no man hath seene God at any time; and yet he beleives that Moses talkt with him * face to face.

Exo. 32. 11
פני משה
פני
Ja. 1. 13.
17.

41 He beleives that God can will nothing but good; and yet he beleives that God wil-
led that sin should be in the world.

Eph. 1. 11
Rom. 11.
32.

42 He

42 He believes that Gods *will* and *power* are equall; and yet he believes that God *can* do what hee never *will* doe.

43 He believes that God *doth* all that hee *wils* to doe; and yet he believes that God *wils* that to be which he never *doth*.

Psal. 135. 6

2 Sam. 16. 10.

44 He believes that Gods *willing* of sinne is rather a *permission* then a *willing*; and yet he believes it to be a *willing permission*. *or sufferance?*

45 He believes that Gods *will* is *one*; and

B 5

yet

yet that his will is *manifest*.

46 He believes that though men leave the will of God *undone*, yet his will is never *disappointed*.

47 He believes that God *can doe* all things; and yet hee believes there is that done in the world which God *cannot doe*.

48 He believes that (i) * God *would that all men should be saved*; and yet he believes that his will is not changed, nor frustrated though many are *damned*.

1 Tim. 2.3

49 He

49 He beleives that God wills nothing but what is *just*; and yet he beleives that * *justice* is no rule to God's will.

Things are not just, and then God wills them; but God wills them, and then they are just.

50 He beleives that God is alwayes *just*; and yet he knowes that God (k) punisheth some men when they have done what he bid them doe.

(k) Isa.
106.12.

51 He beleives that holinesse, mercy and justice are in God; and yet he beleives that there are no *adjuncts* nor *quali'es* in him.

5 He beleives that

וַיִּתְּנָה
יְהוָה

Gen. 6. 6.

Num. 23.

19.

* *it repented God for making man ; and yet he beleives that God never changed his minde.*

Ex. 4. 14.

Iſa. 27. 4.

53 He beleives that God is sometime *an-gry* ; and yet he beleives that there is no *passion* in him.

Joh. 3. 10.

54 He knowes that the threatnings of God are not always *fulfilled* ; and yet he beleives that God is alwayes *faithfull*.

Tir. 1. 2.

Gen. 11. 7.

1 King. 8.
27.

55 He beleives that God doth go & come ; and yet he beleives that God never chang-eth places. 56 He

56 He believes that God foreknew all things ; and whatever he *foreknew* to be, must needs be ; and yet hee beleives that Gods * *foreknowledge* was not the cause of their being.

Acts 15. 18

* πρίν
γενέσθαι

57 Hee sees that the things which God knowes are *variable* and *changing* ; and yet he beleives that the knowledge of God never *changeth*.

Eccle. 1.
2. 4.

58 He believes that God shewes *mercy* even then when he executes *justice* ; and that God executes

Ezr. 9. 13.

Ro. 3. 26.

executes *justice* when
he sheweth *mercy*.

VI.

Concerning Election.

Προσω-
πολήπτης
Act. 10. 34.

Eph. 1. 4.

59 **H**E believes that
God is no * re-
spector of person; ; and
yet he believes that
God elected some, and
left others, when hee
found no difference.

(1) Eph,
1. 4. 11.

Jo. 17. 2. 6

60 He believes that
none were (1) elected
but in and by Christ;
and yet he beleives
that Christ is not the
cause

cause of *election*.

61 He believes that God never made any man on purpose to *reprobate* him; and yet he believes that God ever purposed to * *reprobate* some men.

Ezech. 33.

11.

Στοδοιμα-
ζου.

VII.

*Concerning the Scrip-
tures.*

62 **H**E believes that the *Word* of God is true; and yet he believes that God doth

Psal. 12 6.

doth not *speake* the word, because the word is true; but that the word is true because God *speaks* it.

63 He believes that
 * *no man knows the mind of God*; and yet hee believes that the *Scripture* containes his will.

64 He believes that the *Scriptures* were written by men subject to *error*; and yet he believes that there is no *error* in them.

65 He believes there is no *contradiction* in *Scripture*; and yet he findes

* *ni; jap*
izw vey
ueis.

Num. 20.
 13.

2 Tim. 3.
 16.

P. a 19. 7, 8.

finds the same thing
(*m*) commanded and
(*n*) forbidden.

(*m*) Gen.
17.12.
(*n*) Gal.
5.12.

66 He beleives that
the *Scriptures* are true,
and that they are from
God ; because the
world doth not beleive
them.

VIII.

Concerning creation.

67 **H**E beleives that
God wrought
six dayes ; and yet hee
beleives that God kept
an *everlasting Sabbath*.

68 He

68 Hee beleives that God created all things *in time* ; and yet he beleives that all which God doth, is done *in Eternity*.

Heb. 11. 3.

69 He believes that *nothing* hath *no* good in it ; and yet hee beleives that God made *all things of nothing*, and behold they were ** very good*.

טוב
מאד

70 He believes that God never spake a *word* ; and yet hee beleives that all things were created ** by the word of his mouth*.

אשר

1 He beleives that
the

the creation was ended in
fix daies ; and yet hee
believes that creation
is continued in provi-
dence every day.

Jo. 5. 17. 21

I X.

Concerning Angels.

72 **H**E believes that
the *Angels* are
better then himfelfe; and
yet he believes him-
felfe to be *better* then
they.

Heb. 2. 7.

Heb. 1. 14.

73 He beleives that
Angels know G O D
more perfectly then
Saints

(o) Eph. 3.
10.

* πολυπλ.
κία & σο-
φία.
Much vary-
ing wisdom.

Saints on earth doe; and yet he believes (o) that to the Angels is made known by the Saints the * manifold wisdom of God.

X.

Concerning Man:

74 **H**E beleives that man did enjoy blessednesse before hee fell; and yet he believes that man was never sure of blessednesse before he lost it.

75 He beleives that the

the two extreames of being, *matter* and *spirit* be in man; and yet he believes that *man* is but one being.

76 He believes that man was made * *after Gods likenesse*; and yet he believes that when man was made, he was not *like* to God.

בצל
אלהים
Gen. I. 26.

77 He believes that every man hath a being; yet hee believes that (p) *all Nations are lesse then nothing.*

(p) Isa. 40.
15. 17.
Dan. 4. 32.

78 He believes that there is but one *God*; and yet he believes that many (q) *men are Gods.*

1 Cor. 8. 6
(q) Psal. 82
6.

79 He

Deut. 1. 17

79 He beleives that he is to respect no mans person; and yet he believes that he may reverence one man more then another.

Deut. 5. 16

80 He beleives that he is bound to love all men * as himselfe; and yet he believes that he breaks no Commandement, though he hate some men with * a perfect hatred.

James 2. 8.

αἵ οὐ συνίστην.

After the same manner, not as much.

* חבל יח
שנאה
Psal. 139.
31.

XI.

Concerning sinne.

81 **H**EE knowes that hee was not when *Adam* was ; and yet he believes that hee sinned when *Adam* did.

82 Hee beleives that sinne had no *being* ; and yet he believes that God knowes it.

83 Hee knowes not, nor can hardly perceive how hee becomes a sinner by *generation* ; and

Rom. 5.
12.19.

Psal. 44. 31

Psal. .5

and yet he beleives and
(r) confesseth that he
*was conceived and borne
in sin.*

XII.

*Concerning the Law.** λογος
εγρηπαιος.(s) Joh. I.
17.

84 **H**E beleives that
the * Law was
*from the beginning; and
yet he beleives that it
was (s) first given to
Moses.*

Rom. 10.5

85 He knowes that
when the Law was gi-
ven, it was said, *doe
this and live; and yet hee
beleives*

beleives that; there was no (t) Covenant of workes since *Christ* was promised.

Gal. 3. 17.

86 He beleives that * *circumcision* is cast out of the Church; and yet he beleives that every Saint is a * *circumcised* person.

Gal. 1. 5.

Phil. 3. 3.

87 He beleives that *Christ* obeyed and (u) *fulfilled* the Law for him; and yet he beleives that the Law is to be (x) *observed* by him.

Math. 5. 17.

88 He beleives the Law to be (y) *abolished*; and yet he beleives that *Christ* came not (z) *to*

Math. 5. 19.

Jam. 2. 11.

12.

Rom. 3. 31.

Eph. 2. 15.

Rom. 10. 4

καταλῦσαι

Mat. 5. 17.

*Gal. 3. 10.

(2) *to destroy it.*Rom. 8. 1,
2.

89 He knowes there is a *curse* denounced against them that *breake* the Law ; and yet he beleives that himselfe shall not be (a) *cursted*, though he never kept it.

Rom. 3. 28

Gal. 5. 23.

90 He knowes he **cannot be justified by the Law* ; and yet he beleives that the (b) *law* cannot but *justifie* him.

1 Tim. 6.
21.

Phil. 3. 9.

91 He eagerly pursues the (c) *workes* of righteousness ; but doth most peremptorily reject the (d) *righteousnesse* of workes.

XIII.

Concerning Grace.

92 **H**E beleives that
 Christ by his
 merits, * did purchase
 salvation for him; and
 yet he beleives that his
 salvation is of * grace.

Eph. 1. 14.

Eph. 2. 8.

93 He beleives that
 God will not (e) acquit
 the wicked; and yet he
 beleives that God (f)
 justifies * the ungodly.

Nahum. 1.
3.

Rom. 4. 5.

7 2787.

94 He beleives that
 (g) by faith without the
 workes of the Law we are

Rom. 3.
28.

C 2 justified

James 2.
24.26.

justified ; and yet hee
beleives that (h) *faith*
without workes doth
not *justifie*.

Acts 7. 51.

95 He knowes that
grace is much * *resisted*;
and yet he beleives
that there is nothing
workes so * *irresistibly*.

2Cor. 5. 14

96 He beleives that
he cannot be saved by
his working ; and yet
he beleives that he is
to (i) *worke out his own*
salvation, with feare and
trembling.

Phil. 2. 12.

XIV.

*Concerning the Lords
Supper and Baptisme.*

97 **H**E beleives that they who are Baptized may not be *members* of Christ ; and yet believes that they who are Baptized may be *members* of the Church.

98 He finds no expresse warrant for the Baptizing of any infants ; and yet hee finds that it is thought

C 2 war-

warrantable that some should be Baptized.

1. Pet. 3. 21.

99 He beleives that beleivers are much the better for Baptisme, and yet he beleives that the (k) washing of water doth them no good.

100 He eates Christ's flesh and drinks the blood of Christ, and lives by it; and yet he never takes the flesh and blood of Christ into his mouth.

101 He beleives that the bread and wine are not the body and blood of Christ; nor that
Christ

Christ is in them or
under them ; and yet
(1) when he takes 1 Cor. 10.
16.
them he partakes of
Christ

XV.

*Concerning the resurre-
ction.*

102 **H**E knowes that
when he dyes,
his body may conduce
to the making up of
many beings ; and yet
at the resurrection, he
shall have all his, and
they want none of
theirs.

103 He

Heb. II. 40

103 He beleives that the Saints deceased want no happinesse; and yet he beleives that they shall not (*m*) be made perfect till the resurrection.

XVI.

Concerning heaven and Hell.

104 **H**E beleives that in heaven his desire shall never want *satisfaction*; and yet he beleives that *satisfaction* shall never

never breed *Society*.

105 He beleives heaven to be Gods dwelling place ; and yet he beleives that the * *heaven of heavens cannot containe him.*

לֹא יִכְלֹ
בְּלוֹחַ

106 He beleives that in hell sinners are ever *dying* ; but shall *never dye.*

107 He beleives that there is no *goodnesse* in hell ; and yet he beleives that (n) *God is there.*

Psalm. 139.8.

The ensuing *Paradoxes* I call *Miscellaneous*, not observing order or

method in the placing
of them.

The former are more
theoreticall; the follow-
ing more *practicall* and
experimentall.

Miscellaneous



MISCELLANEOUS
PARADOXES
Practically,

O R

A Beleiver clearing Truth
by Experience, though by
seeming Contradictions.

1 **H**E cries out
* *what must I*
do to be saved;
and yet he never ex-
pects to be saved by
doing..

2 He knowes that he
is

πὲρ μὲν αὐτῶν
πολλοὶν ἴνα
σωθῶν;

Rom. 8. 3.

is as much *indebted* to God as *any man* ; and yet he beleives that God will never* charge the *debt* upon him as he will upon *other men*.

Rom. 3. 26.

3 He admires God that he shewes him mercy ; and yet he beleives that God could not be (a) just if hee should not doe it.

4 He enjoyes what he *longs* for ; and yet his soul keepes *longing*.

1 Cor. 57.

ἀζυμωσ.

5 He is every day purging out the old *leaven* ; and yet he beleives (b) that he is *unleavened*.

6 He

6 He is every day in-
deavouring in the
strength of Christ to
root sinne out of him;
and yet he is * con-
tented it should be
within him while God
will suffer it to be
there.

Not with the
sin, but with
the will of
God which
permits the
sin for a
time.

7 He feares to com-
mit sinne more then
any man; yet when 'tis
committed there is no
man (c) feares it lesse
then he.

Rom. 7. 24.
25.

8 He grieves that
ever he sin'd at all; and
yet (d) blesteth God that
he was once a sinner.

Rom. 6. 17.

9 It sads his soule that
he

Rom. 3. 7.

he hath *dishonoured* God by sinning, yet it *glads* his heart that God is (e) *glorified* by his sinne.

op. 205.

1 Tim. 1.
13, 14, 15.

10 He lookes on himselfe as if he were the * *chiefest of sinners* ; and yet he beleives that God accepts him (f) as if he had *no sinne at all*.

Rom. 7. 2.

Rom. 7. 25
& 8. 1, 2, 3.

11 He is often (g) *led captive* by sinne ; and yet is alwayes (h) *triumphing* over it,

Rom. 7. 17

12 He confesseth that he *sinnes daily* ; and yet he sayes (i) that *it is not he*.

31 He confesseth himselfe

selfe to be a *Scarlet-sinner* ; and yet looke on himselfe as a *milke-white Saint*.

14 He beleives that God hath (*k*) *forgotten his sinne**, and will remember it no more ; and yet he beleives that God (*l*) sees sinne in him.

Jer. 31. 34.

לֹא יִזְכֹּר
עוֹן

2 Cor. 12.
7.

15 He knowes that he is **borne of God* ; and yet he findes by experience that he *sinne*th

γεννημένος
ἐκ τοῦ θεοῦ
ἁμαρτωλός.

16 He is *ashamed* that he is a sinner ; and yet is not *ashamed* to confesse himselfe a sinner.

17 He

Hos. 3. 1.

17 He would not *sin against* his God ; because God *loves* him ; and yet he doubts not but god (*m*) *loves* him though he *sin against* him.

ἡμεῖς ἰδοῦμεν.
Act 17. 30.

18 He beleives that God lets no man's sin goe unpunished ; and yet God * *winkes* at some mens sinnes.

19 He often times doth weep for sorrow ; and yet he rejoyceth when he weepes.

20 He knowes that he is not as yet *deliver'd* from *feares* ; and yet he beleives that he is *delivered*

delivered from (o) what
he feares.

Jer. 3. 19.

21 He affects and
strives to be the *highest*
Saint ; and yet is con-
tented to be the *lowest*.

22 He is often
times *disappointed* of
his *joyes* ; and yet he al-
wayes (p) *joyes* in his
disappointments.

Heb. 3. 17.

23 He is willing to
dye * daily ; yet daily
prayer to *live* longer.

καθ'
ἡμεραν.
יום
ביום

24 He accounts his
life but as a *bubble* ;
and yet he priset it a-
bove the *whole* world.

25 He cannot say he
is dead, and yet he *dyes*
daily :

Gal. 2, 20,

daily; and though hee live, yet he sayes (r) *that it is not he.*

26 He beleives that he shall *once dye*; and yet he beleives that he shall *live* with God for *ever.*

27 He dares not put himselfe to *death*, least he *sinne*; and yet he thinkes he *sins* if he *dye* not daily.

28 He knowes that though he *dye*, death cannot take away his *life.*

29 He accounts himself * *lesse then the least of all mercies*; and yet

yet he looke on the
(s) greatest as his due.

1 Cor. 3. i

30 He knowes him-
felfe to be * a King; and
yet refuseth not to be
any mans *servant*.

21, 22.

Rev. 1. 6.

31 He beleives that he
is a * *Priest to God*; and
yet he should sinne, if
he offer'd *sacrifice*.

Rev. 1. 6.

32 He hath *nothing* of
his own, yet *all things*
are his; he is often in
wants, yet still a-
bounds.

33 He *lives* when he
hath no *lively-hood*;
and is *maintain'd*,
though he want *main-
tenance*.

Bios $\chi\rho\iota\sigma\tau\acute{o}\varsigma$

Bis

When

נפשו

34 When the *Irons* doe enter into his **soule*, they doe not touch his inward man.

35 He may be *imprisoned*, yet never deprived of *liberty*.

36 Men may *kill* him, but they cannot *hurt* him.

37 He may be bound *hand and foot*, yet cannot be hindred from *walking* with God.

38 Men may cast him out of *house and home*, but they can never banish him from his *inheri-
ritance*.

39 He prays that
bitter

bitter Cups may passe from him ; and yet he
 (r) would nor have his own will done.

Matt. 26. 39

40 He hath a *will of his own and follows it ; and yet he is ruled by anothers will.

2 Sim. 24.
 12, 13, 14.

41 He doth all the good he doth out of *choise* ; and yet he cannot *abuse* but doe it.

42 He is never willing to be *alone* ; yet often refuseth to be with *company*.

43 He loves nothing but what he *knowes* ; and yet there is what he loves beyond what he *knowes*.

44 He

44 He *finds* that which he *seekes* for, and yet keepes *seeking* when he hath *found*.

Mt. 5.8.

45 He beleives that he goes not to heaven for *holynesse*; and yet he beleives that he canot goe (*n*) there *without it*.

46 He sees *reason* enough why God may *danne* him; but he sees more *reason* why God should *save* him.

47 He dares not *justifie* himselfe, yet cannot thinke that God will *condemne* him.

48 He *disownes* all the duties

duties he performes ;
and yet beleives that
God doth *owne* them
all.

49 He is sometime
without bread to put
to his mouth ; and yet
he * *fares deliciously e-*
very day.

ἁρπάζειται
λαμπρῶς.

50 He *sees* god in
all his providence, yet
never beheld him with
his eyes.

51 He confesseth that
his heart sometime
commits *Idolatrous A-*
dultery against God ;
and yet he beleives
that God will never
give him * *a bill of di-*
vorse.

פסוק
הוא
א' פסוק.

52 He

52 He knowes God's dwelling is not *with flesh*, yet an *heart of flesh* is his habitation.

James i. 2.
πάντα
χαρᾶν, &c.

53 Temptations are a grieve to him, and ye * hee rejoyceth though *he fall into many temptations*.

Πολύτρυμα
Phil. 3. 20.

54 He is one that doth live on *earth*, but hath his * *conversation* in *heaven*.

ἀνωθεν
ἐγενήθη

55 He beleives that no man *can be borne twice*, and yet he beleives that every Saint is * *borne againe*.

56 He beleives that there is *more* in Christ, then

then he needs ; yet lesse then all will not content him, nor serve his turne.

57 He beleives that all other Saints beside himselfe are filled with the *fulnesse of God* ; and yet he beleives that himselfe hath never the lesse.

58 He beleives that *no man can see God and live*, yet his life is in seeing God.

59 He beleives that God saves men (y) free ly, and yet he beleives that Christ bought (z) salvation for them.

Eph. 2. 5.

1 Tim. 2. 6.

D 60 He

Isai. 26. 12.

60 He beleives that God will reward him for all he doth *for God*; and yet whatsoever he doth *for God*, (b) God doth it in him.

61 He beleives that God is alwayes *giving out* himselfe to the being of creatures and faith of Saints; and yet *remaines as full* as ever he was.

υἱοῦ αἰ
ἐν ὁμοιότητι
μορφῆς αὐτοῦ.

62 There is nothing so cleare to him as Godlinesse; and yet there is nothing more *mysterious*.

63 There is no man *denies* himselfe but he, and

and yet there is no man (c) *seekes himselfe* so much as he.

1 Cor. 9. 27

64 He sometime raiseth what he would have, and yet he thinks not his (*) will to be therein crost.

Acts 2 L. 24

65 He knowes he doth not live by bread, and yet he eats it to maintaine his life.

66 He beleives that his prayers doe purchase him nothing; and yet he could not (d) expect to enjoy what he doth, if he did not pray.

Ezek. 36.
37.

67 He is by the Spirit

Luk 17.
10.

rit (e) led *into* duties,
and led *out* of them by
the same Spirit.

68 He cannot *demonstrate* what he knowes
in beleiving ; and yet
his knowledge by faith
is as cleare as any *demonstration*.

I John I.
6 and 2. 5.

69 He beleives that
his *qualifications* do not
cause Gods love ; and
yet he might question
whether God lov'd him
if he were not (f) *qualified*.

70 He prizeth righte-
ousnesse at an *high*
rate ; and yet he ac-
counts his righteouf-
nesse

nelle no beter then
* dung.

οὐδὲ λῶν.

71 He knowes that
he can never attaine to
the perfection of God;
and yet he labours to
be perfect as God is per-
fect.

Phil. 3.12.

72 He is of all men
most humble, yet none
hath an heart so
(h) lifted up as he.

2 Cor. 7.4

73 He drinckes Gall
and wormewood, yet ac-
counts it sweeter then
the honey or the honey-
combe.

74 There is none so
vile among men as he;
yet there is none a-

D 3 mong

mong men so honourable.

75 He thinkes *highly* of himselfe, though the world *despise* him; and yet *despiseth* himselfe, though God thinke *highly* of him.

76 He is the *meekest* man upon all the earth, yet none so *angry* as he.

77 He would willingly be the *best* of Saints; yet is willing that every one should be *better* then himselfe.

78 He beleives that God doth *alwayes* heare his *Prayers*, and yet

yet he often goes without that he *Prayes* for.

79 There are none so much in love with *peace* as he, yet none maintaine such a constant *warre*.

80 He beleives that he shall never be *infinite*; and yet he beleives that he shall be filled with an *infinite* God.

81* He is carefull in *nothing*, yet none so carefull as he.

undispe-
cipia.

82 He beleives that though he lie in the (i) *grave a thousand yeares*; yet he shall be

Acts 2. 34.

Luk. 16. 22

with God as (*k*) soone as he dyes.

83 He esteemes his name as a precious dyntment, ye cares not who reviles him.

84 He is importunate to prevaile with God, and yet he thinks not to prevaile * for his importunity.

85 He beleives that none knows the heart but God; and yet he meets with many Saints who can tell him his heart.

86 He beleives 'tis life eternall to know God, and yet he accounts it his happinesse

to

ὁ δὲ τὸ
ἀνθρώπου

to be knowne of God.

87 He finds that grace never waxeth old, though it be ever growing; but that the elder 'tis, the newer 'tis.

88 He beleives that a man converted is the same man that he was before; and yet he beleives that he is more man, and more then man.

89 He doth not know his own wants, and yet he makes them knowne to God.

90 He is no Prophet, and yet his prayers are
(1) Prophefies.

1 Ioh. 5. 14

D 5 91 He

91 He is afraid to *thinke* of God least he *wrong* him ; and yet be-
leives that he should
wrong God, If he should
not *thinke* of him.

92 He knowes that
idiots are not fit for
counsellors, and (*m*) yet
out of them God takes
his *Sages*.

93 He findes that the
love of God hath
height and *depth* with-
out *ends* ; *length* with-
out *points* ; *breadth*, yet
no *lines* ; that it is
(*) *circular*, yet fills e-
very *angle*.

Emblema
aeternitatis.

94 He would be *any*
thing

I Cor. I.
27.

thing rather than nothing ; yet he would be *nothing* if that may exalt his God.

95 He beleives that man's *will* doth *freely* turne to God ; and yet that man hath not (*) *freewill* to turne to God.

Phil. 2. 13.

96 He gives no *price* for grace, and yet he values it above all *price*.

97 He *loves* the consolations of God ; but the God of consolations is his *love*.

98 He *feares* God, and yet is not *afraid* of God.

99 He

99 He knowes that *similitude* hath some *lovelinesse* in it ; yet he doth account *hypocrisie* the more *odious* because of its *similitude* to Religion.

100 He beleives that some have grace who cannot *define* it ; and that some can *define* it, who have it not.

101 He is alwayes in *pilgrimage*, and yet he is never from *home*.

102 He beleives* that God *tempteth* no man ; and yet he beleives that *God *tempted* Abraham.

James 1.13

Gen. 22.1.

103 He

103 He is very *jealous* least God should leave him ; and yet he *beleives* that God will never doe it.

104 He beleives that having made a promise, he ought to be as good as *his word* ; and yet he thinkes he may goe from *his word* to goe to *truth.

*Magis amica
veritas.*

105 He beleives that a Saint hath a *vocation* on earth ; but that earth is his *Avocation*.

106 God hath commanded him to love his neighbour, and yet God requires * *all his heart*

כלל לב

heart for himfelfe.

107 He fees much *folly* in the world and much *confusion* ; and yet he fees *wifdome* and *order* therein.

108 He cannot thinke that his foule was ever *absent* from his body fince it came in ; yet he finds it often fo drawn out to God, that he even thinkes it (*n*) *separated*.

2 Cor. 12 2

Job. 6. 15.
and 10. 15

109 When his obedience is moft *compleat*, he doth not rejoyce in that ; and though it be *incompleat*, (*p*) he can rejoyce notwithstanding that. 110 When

Rom. 7. 25.

110 When he is most enlarged, and his soule is *upon the wing* in Prayer, he doth not beleive his *acceptance* for that ; when he is at the lowest and most confin'd, he beleives his *acceptance* notwithstanding that.

111 He knowes that he was once an *(q)* enemy to God, and yet he beleives that God was never an *(r)* enemy to him.

Col. 1. 21.

Jer. 31. 3.

112 He knowes that God did never offend him, and yet God *intreates him to be reconciled*

113 He

οὐκ ἔστι
μὴδὲ πο-
σοῖται.

113 * He hath an eye
to the recompence of re-
ward, and yet he looks
after nothing but God.

114 He beleives that
all *Saints* have a zeale
for God, yet all that
have a zeale for God
are not *Saints*.

115 He beleives that
all things are ordered
by providence, yet
time and chance hap-
peneth to all.

116 He lookes to
things that are *invisi-
ble*, and yet his eye ne-
ver wants an object.

117 He is one that
accounts all things * *lesse*
for

ἡ
ἐστὶν

ἐν αὐτῷ.

for Christ; yet accounts not himsele a looser thereby.

118 He beleives that every Saint is carefull to avoid sinne; yet every one that is carefull to avoid sinne is not a Saint.

119 There is nothing hinders acceptance but sinne, yet sinne doth not (s) hinder his acceptance.

1 Tim. I.
13.

120 He hath no* sufficiency of his own, and yet he is able to doe (u) all things.

2 Cor. 3. 5.

121 He is no* manservant, and yet he is willing

Phil. 3:
αὐθιγαμί-
πρηνος.

willing to serve any man.

122 He is one who is nothing, hath nothing, can doe nothing ; and yet no man is, hath, or can doe, so much as he.

123 He is what he was not, and is not what he was ; and yet still is the same man.

124 He workes not for wages, yet hath an eye to the recompence of reward.

125 He desires not to glorifie God that he may be glorified of God ; * but to be glorified of God, that he may

may gloryfie God.

126 He is one who *lives* to dye, and *dyes* to live ; yea he is *dead* while he lives, and *lives* when he dyes.

127 He is one who *lives in another and for another* ; He seeks not *himselfe* when he aims most at his own good : God is his *all*, and his *all* is God's ; he aims at no *end* but the glory of God, of which there is no *end*.

THE HISTORY OF THE

PROGRESS OF THE
ART OF PRINTING
IN GREAT BRITAIN
FROM THE FIRST
INTRODUCTION OF THE
PRESS INTO THE COUNTRY
UNTIL THE PRESENT
STATE OF THE ART

IN TWO VOLUMES
BY JOHN HENRY
MANNING
OF THE BARR

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OF THE BARR



An Appendix OR

*The Triumph of Assurance
over the Law, Sinne, the
World, Wants, and
present Injoy-
ments.*

WHen the all-
blessed Spirit
of the ever-
living and e-
ver-loving God hath
given his testimony,
and

and set his Seale to the Soule, which before late quavering and trembling at the doore of hope, that God doth own, accept and pardon it: when he comes and kisseth it with the kisses of his mouth, and poures out the savour of his sweet oyntments upon it, Oh ! what a * calme is there in the soule ! Oh what Halcyon days doth it then live in ! it injoyes a Iabilee in every moment: Oh the holy claspings and celesticall interweavings of love !
Oh

ἐις τὴν γα-
λῶν.

Oh the breathings and
mutuall streamings
forth of love, that are
between God and this
soule ! Oh the *ineffable*
mystery which lies in
their reciprocall enjoy-
ment ! you, (nay it
selfe) can scarcely tell,
who injoyes, and who
is injoy'd ; who fills,
and who is filled ; who
possesseth, and who is
possessed : there is such
a spirituall *mixture* in
their *union*, without
confusion or composi-
tion. Time stealeth
away in these enjoy-
ments, and is not per-
ceived

ceived, the soule is so busily imployed in taking in, and going out to God. Houres are not accounted for minutes, nor dayes for houres; it rather seems an *Eternity* then *Time*. Oh how doth the soule dance and leap for joy within it selfe, at the harmonious *melody*, and well-tun'd *Musick*, which is plaid within it by the *finger of God*! Oh the heavenly laughter which ariseth in it from the gentle *touches* of the Spirit upon the *tender* conscience!

ence ! Oh how is it ravish'd with the shining forth of the *rayes* of light, and the *flowerings* forth of love ! the soule forgets its selfe to mind its God, or rather minds it selfe in mind-ing God. Am I in heaven, or is heaven in me ? is time gone up, or eternity come downe ? Oh what a *concentring* of happinesse doe I finde within me ! me thinkes I see the *first fruits of Canaan* brought into my hungring soule, upon the *Staffe* of consolation

*Flore lucis
& amoris.*

E

on

Can. 2. 13.
14.

on, by the two supporters of the Saints, *Christ and the Spirit*. Me-thinkes I heare my Beloved calling, *arise my love, my dove, my faire one, and come away; come forth from among the clefts.* (a) *Let me see thy face, for sweet is thy voyce, and thy countenance comely: arise my love, and come away.* Oh how doe the love-speaking words of Christ affect the heart, and even transport the soule into admiration! all the pangs of the new-birh, all the
 throwe;

throwes of its travell,
all its *after-births* of
sorrow are now for-
gotten, and swallowed
up in ravishment, in
raptures, *for joy that*
this man-Child of assu-
rance begotten by the
Spirit of God, is at last
borne into the soule;
the soule is now sur-
rounded with the glit-
tering rays of the Sun-
beames of love; it e-
ven weepes for joy; it is
even *sicke of love*, while
healed by it. Now it
begins to feast it selfe
on loves, and to cheare
it selfe with the *bride-*

groomes voyce.

Cant. 4. 7.

Σαρόνμα.

Ἰωάννης.
Ro. 8. 37.

My beloved hath pronounced me (*b*) faire, and there is no spot in me: now the day of mine espousalls is come; wherein all the hidden treasures, all the * precious jewels, all the vast possessions, all the sparkling beauty, all the glorious holinesse, all the divine wisdom, all the all-sufficient power, yea all the *all* of Christ is made over to me. what shall I feare now, who am *more then* a * Congerour? what shall I want, who have
all

*all things richly to in-
joy ? (c) who shall lay
any thing to my charge
being freed from all
my sinne ? what shall
hurt me, what shall
daunt me, who have
love to centinell, and
power to guard me ?
I am one with love, and
nothing shall dissolve
this Knot of love ;
(d) nothing shall sepa-
rate betweene my Be-
loved and me : for he is
mine, and I am his for
ever.*

Rom. 8.33.

Rom. 8.35.

Now I shall in short
lay downe how such a
Saint to whom the
E3 Lord

Lord by his Spirit hath given testimony of his union with Jesus Christ, is born above the Law, above sinne, above wants and troubles, above the world, yea above what he hath from God here in grace and by grace.

I.

*His Triumph over
the Law.*

THe Law is so farre from being a *Boa-
nerves* to such a Saint,
that

that it speaks him faire
and cal's him (e) *bleſſed*; G^l. 5. 23.
the Law comes not to
him (as of old from
Sinai) with terrible
thundrings; but it paſ-
ſeth by as a * *ſtill voice*:
being ſilenc'd by Jeſus
Chriſt, who hath ſtopt
its mouth and ſeal'd it
up from curſing. *Doe*
this and live, is no law
to him; and *curſed be*
every one that abideth
not in all things of the
Law to doe them, infers
no curſe upon him;
ſuch ſtatutes are all re-
peal'd as to him; and
the date of all ſuch pa-

קול
למטה

tents is expir'd. The Law cannot without injustice *serve and arrest* on him as an unrighteous person; though he be not as yet without sinne. For the large *bills of inditement* which the Law had to charge upon him, are all *cancell'd*; and whatever it *plead* against him, it can never *cast* him. He hath an everlasting *Councellor*, a righteous *Advocate* at Gods right hand: yea and Gods *discharge* within his owne breast for his *Acquittance*.
Free-

Free-grace doth clasp
him within her armes
as her hearts-delight ;
mercy embraceth and
emboſomes him as her
dearest darling ; and
for grace and mercies
ſake, the very judge
and juſtice it ſelfe is be-
come his friend. So
that though he be
found a *breaker of the*
Law, yet a pardon
makes up that *breach*,
and that the Law may
not ſuffer wrong, nor
have any complaint to
make, the *debt is paid*
by his ſurety for him;
which gives God as

περὶ βλάτης
τόμ. 8.

much content, and makes as much to the Saint's *discharge*, as if he himselfe had *paid the debt*; yea, Jesus Christ hath made God more *reparation*, then ever the Saint by breaking the Law did doe him *wrong*: and God is more contented and better pleas'd with the *satisfaction* of Christ, then he was either discontented or displeas'd for the *breach* of the Law. So that the Law may with as much equity curse Christ himselfe, as curse

curse the Saint. For
as Christ was in the
world, *well-pleasing*
and acceptable, yea
altogether lovely in his
Fathers eye : *so is the
Saint in Christ and for
Christ. And of this
righteousnesse hath
Christ himself con-
vinced the world, in
that he is to sit for ever
at his Fathers right
hand in glory : (f) to
which honour and dig-
nity he had never been
(as now he is in the be-
halfe of Saints) ad-
vanced, if he had not
fulfilled his fathers
will

*Vxor clares-
cit in radio
mariti.*

Phil. 2.8.9.

will, and paid all dues and demands ~~to~~ the *utmost farthing*. And on this account, though a Saint cannot keep the Law, his righteousness is not (though his obedience be) the lesse compleat: for he is compleat in Christ who hath* outlaw'd the Law, and turned the curse into a blessing; and though a Saint cannot be justified by the Law, yet the Law it selfe cannot but (e) clear him, and give him the *white-stone* of absolution.

Rom. 8. 2.

Gal. 5. 18.

23.

I I.

His Triumph over sinne.

THe strength of sinne
which is the Law
being taken away, sin
it selfe is the lesse
dreadfull. The Saint
is already (h) freed
from sin, though he be
not as yet free from
sinning. He can there-
fore rejoyce in his spirit,
though sinne [an ill
neighbour] dwell in
the flesh; for he hath
more good in Christ
for

*The not
less hate-
full
sedition-
ary and this
amagras.
Rom. 6. 7.*

for him, then there is
evill in sinne against
him; and God is more
pleas'd with him for
Christ's sake, then he
was displeas'd with
him for *sin's sake*. 'Tis
true, he would not *sin*
against his God who
loves him, and yet he
doubts not but God
loves him though he
sinne against him. He
knowes that God
would never have
left sinne in him, if he
coud not have lov'd
him notwithstanding
that. Though he be
[oh that he were not]
faith-

fathlesse ; and act
[oh that he did not]
unbecomig a Sonne ;
yet his God is faithfull,
and will never act
(i) unbecoming a Fa-
ther. Moreover he
sees that God orders
this very corruption to
his owne glory, and
many times useth his
sinning to kill his *sinne*.
It makes much to his
sorrow, that his heart is
false ; but it makes more
to his *joy*, that his God
is *true* : it *sads* him
much that he is so sin-
full ; but it much more
glads him that Christ is
holy

Isai. 63. 16.

1 Cor. I 30

holy : for this (*k*) holiness being made his, it is as much for his acceptance and salvation as if he himselfe were without sinne. He shall ere long be rid of, set free from, and triumph over this * body of death, which makes much to his joy ; and in the *intime* he is not joylesse ; for his interest in God doth abide as sure, as if there were no sinne within him. Sinne may interrupt his communion, it shall never break off his union with God. were his

Τὸ σῶμα
τὸ θάνατον
τῆς ἡμετέρας

his sins tenne thousand
times tenne thousand
more then they are,
he could (l) *laugh them*
all to scorne, even then
when he mournes over
them; in regard of any
prejudice or impedi-
ment they can be to
his everlasting safety.
Gods heart is so *set* up-
on him; Gods *affecti-*
ons are so *glued* to him;
(m) Gods bowels doe
so *yerne* towards him;
that how ever God
find him, he will never
forsake him, having
taken him for *better* for
worse. Nay, I adde,
that

1 Cor. 13.
56.57.

H. 6. 11. 8.
Hos. 3. 1.

Mal. 3. 6.

Isai. 49.
14, 15.

Jer. 14. 7, 8.

that God may as well
forsake his (*n*) owne
being and cease to be
God, as forsake a Saint
notwithstanding sinne
abiding in him. So
that the Saint takes
more *o* encouragement
from God then discour-
agement from sinne:
for though the *Ocean* of
his sinne be deep; yet
the deepe-sea of Gods
mercies is bottom-
lesse.

Though his sin reach
unto the clouds; the
mercies of his God are
above the heavens;
though his sinne
(*p*) over-

(p) over-flowes him, yet the grace of his God * overflowes his sin. In fine, Christs righteousness hath so (q) cover'd his sinne, that God can see none in him, which is not satisfied for, and pardoned.

Rom. 5. 20.

1 Tim. 1.

14.

ὑπερ-
πλέονας.

Heb. 10. 12

17, 18.

III.

*His Triumph over wants
and troubles.*

AS for his wants
and troubles, he
is not troubled at
them;

them; but bids all welcome with this *the will of the Lord be done.*

He hath more comfort in his *Ben nies*, though they be sonnes of sorrow; then others have in their *Benja-mins*, though they be Sonnes of the right hand. Though it be some-time *low-water* with him, and his comforts *ebbe*; yet the *high-springs* of his joy and consolation are not lost; but swallowed up in the *Ocean* of love, where they are reserved for him to
an

an appointed time.
Though he be not al-
wayes the *Subject* of
comfort, yet his com-
fort is alwayes sure in
the *object* of faith; and
'tis hid for him even
then when 'tis hid
from him. He knowes
what *gloomy*-dayes and
darke-nights meane as
well as the *brightest*
shinings and the *fairest*
mornings; and is not
discontented thereat.
(r) He would not be
delighted in unlesse
God will; 'tis the will
of God he looks after
and how it comes he
cares

Psal. 97. 21.

2 Sam. 15.
26.

cares not ; whether clothed or naked, it is *welcome*. To have any thing or nothing ; to abound or to want ; to rejoyce or be sorrowfull ; to be full or empty ; to fast or to feast ; to live or die, is all one to him who accounts nothing his joy but this, to be in all things as God would have him. He is one that would not be at his own *choise*, (s) but quiets himselfe in Gods *determination*. If God send him comforts, he accounts not them, but
God

God his comfort ; and
if God take them away
he is not displeased ;
for he is not comfort-
lesse in their absence.
He is not so *coy-natur'd*,
but being over-
power'd by the spirit,
he can take any thing
well at Gods hand ;
and be as well pleased
with God (*t*) when he
takes from him, as
when he gives to him.
He knowes he is al-
wayes going to hea-
ven ; and whether his
way be *paradise* or *wil-
dernesse* ; strew'd with
Roses or beset with
Thornes

Job. i. 21.

Thornes it's all one to him : Gods will is welcome to him as drinke to a thirsty man, whether it be brought in Gold or Glasse. He loves nothing for its own sake, but any thing as Gods allowance. If God will take him to heaven, he will goe ; If God will have him stay, he will stay : If God move, he moves ; If God stand still, he pitcheth his tent, and stirres not. Hee often wants livelihood, and yet lives ; for though others may have

have the things, they want the comfort; and though he want the things, yet he hath the comfort. And therefore hee can part with his dearest injoyments, and trample upon his choicest comforts, when God calls for them; as being more willing that God should be gloryfied in their (*n*) *absence*, then himselfe comforted in their *presence*. If his comfort cannot be wrapt up in the glory of God, he cares not for comforts. He

1 Cor. 13.
9. 10.

F

would

Phil. I. 18.
20. 21.

would be nothing but what God would have him, and that he would willingly be(*) though 'twere to lie forgotten and forsaken of all his friends and comforts all his dayes. He accounts it better to be preserved in *brine*, then to rot in *Honey*. He knowes that what ever his fare be, Jesus Christ will be *Fellow-Commoner*, and he doth not much care if he have no other company. Hee knows God loves him, (2) and what ever God doe to him

Isai. 43. 2.

him, or where ever he
send him, he will never
hurt him. He sees a-
bundance in wants ; he
sees *injoyments* in dis-
appointments ; health
in sicknesse ; life in
death ; and therefore
is not (a) *sollicitous*
which be his case ; but
with an *holy carelesse-
nesse* trusts himselfe
with Gods disposing.
When he is at the high-
est, God is his triumph ;
and so God is when he
is at the lowest : He
never is (b) *happy* but
in his God, he never
wants *happineesse* (what
F 2 ever

Acts 10.
23, 24.

Psal. 73, 25

ever befall him) if he
have his God.

IIII.

*His Triumph over the
World.*

Gal. 6. 14.

* *Intus ex-
istens prohi-
bet alium.*

THe glory of the
world, which
leads captive so
many hearts, (c) takes
no hold of his : for
where would it enter?
all his senses are lockt
up in his soule, and
that's * full of Christ,
who keepes out all
things else from com-
ing

ing in. His eyes are like the *Sun-flowers* which doe not open to every blaze ; but onely to the light and heat of the *Sunne of righteousness*. His eares are stopt from hearing (with delight) any sound, but the *speakings of God*, and the *secret whispers of the spirit*. His palate can relish nothing like the heavenly *Manna*, the feast of fat things which is in *Christ Jesus*. There is no smell like the smell of *Christs garments*. And whatever

he feels, 'tis but as
Esau's hand, rough and
hairy ; beside the
smooth and silken, the
white and fine-wrought
linnen of the Saints.

Heb. 11. 24.

As for other things,
what ever the world
holds out to inveigle
him withall, (*d*) he can
passe it by with an holy
scorne. He is not at
leisure to trifle away
his time in playing
with pebbles, having
Jewels and Pearles to
looke after. He hath
seene the glory of the
Lord, (*e*) and all other
shinings are but sha-
dowes

Phil 3. 8.

domes in his eyes. That
which others court
with dazled eyes, he
doth not account as
worth a glance of his.
The Sun which shines
and gives light to him,
doth [*contrary to the*
naturall Sinne] darken
earth, and make hea-
ven only to be glori-
ous. He knowes that
God allowes the doggs
under his table such
bones to pick as the
world is; as for his part,
he hath dainties to live
upon, for Jesus Christ
is his * *daily bread*. 'Tis
not Silver and Gold

ἀρετὴ
ἐμὴ καὶ θεοῦ.

F 4 which

which he cal's riches;
'tis not advancement
which he cal's honour;
'tis not learning which
he cal's wifdome; he
can be (*yea he is*)
(f) rich, honourable
and wise without
them, and all in Christ.
He lookes on these
things to be (as some
say of the *raine-bow*) a
reflection of colours,
not reall, as they ap-
peare. All the beauty
of the world 'tis but
* Skin- deep, a Sunne-
blast defaceth it; yea
all the (g) *glory* of the
world is in a continuall
fluxe,

1 Cor. 1.
10, 30.

* Superfi-
ciall.

1 Cor. 7. 31

The Triumph of assurance.

III

fluxe, and (*like time it selfe*) hath no other being, but a *passing away*. All that the world hath is but *nothing* varnisht over ; a *Tobu* and *Bobu* in a comely garbe ; a meer *Chaos* in an orderly dresse ; 'tis but as a picture drawne in Sand or Ice, whose very *ground* hath little foundation. 'Tis a meere *vanity*, which if it be any thing is a something worse then nothing. (*i*) Pompe is but * phansie ; Gold is but * dust ; Fame is

F 5 but

James 1. 10
11.

Acts 25. 23
φαντασία.
ἄσπετος

γλυκύ-πικ-
ρος.

Ens rationis

Isai. 29 8.

but breth, and praise
a blast ; the worlds
sweet is * bitter ; its
love lovelesse ; its splen-
dor darkenesse ; its
fulnesse emptinesse ; its
all nothing. If any
thing more, 'tis [* *Chi-
mera-like*] made up of
thoughts. And a Saint
can as well feed on the
East-wind, as any of
these things ; which
will all prove like the
(*k*) *dreamers* feast, that
fills the phantasie, and
leaves the stomach
empty. * Farewell
world.

V.

His Triumph over present injoyments.

THe worst of Enemies that he hath to encounter with, is a *self flattering* heart ; which would have him rest in what he hath received : but the *spirit* of God is stronger then *selfe*, and *out workes* yea *workes out* such base and carnall imaginations. So that
he

Isai. 12, 2.
Jer. 9, 23, 24
1 Cor. 1, 31

he cannot build his *Tabernacle* here, because his *mansions* are in heaven. 'Tis not his *light*, but the God of light; 'tis not his *comfort*, but the God of *comfort*; tis not his *graces*, but the God of *grace*; 'tis not any thing beside God himselfe, wherein he can quiet and repose his soule. All his *graces* are but *wedding attire*; all his joy and consolation but *wedding cheare*; he cannot be fully satisfied, till he come to injoy the *marriage-bed* the very bosome of God. A-

Alas ! his fullest *barnes* of grace, which are the fruitfull *harvest* of the *seed* of God, are but *gleanings* to what he expects. His joyfull *Springs* of delight which he here injoyes, are but leafe-casting *Autumnes*, nay but nipping *winters*, in comparison of that everlasting *summer*, which he lookes to injoy in an eternity of the *sunny* shinings of Gods face upon him. His *Sabbath* *dayes*, wherein his soule keepes *holy-day* with God, are but
mi-

minutes in regard of that never ending *Iu-bilee* which he expecteth. He *hath* rivers of joy here, but he esteems them as a few drops in regard of that bottomlesse Sea of god-injoyment, wherein he longs to bath his soule. His light is cleare and shining here ; but the noon-tide -Sun in its brightest lustre is but a darke vault to God and the *lambe*, (*m*) who is the *light* of that City to which he is hasting. Alas he hath but a *sip* of the over-flowing

ing

Revel 21,
23.

iug *Flagons*, but a taste
of the full *tables* of
good cheare, which
God hath provided
and Christ is preparing
to set before him as an
everlasting feast. He
cannot but be pressing
on * to know that love
which passeth knowledge,
and cannot be satisfied
till he come to appre-
hend God, as he is ap-
prehended of God. He
cannot rest any where
but in heaven, where
his faith shall be see-
ing and his hope possessi-
on. Nay 'tis not hea-
ven, were it any thing
beside

τῷ ὡς
βαλλοῦν
τῆς γὰρ π.
ὡς ἀγαπῶ
Phil. 3. 8.
12.

beside God-injoyment, that could terminate the boundlesse appetite of his longing soule : For tis not God for heaven, but heaven for God ;
 (*n*) yea that heaven which is God *who is the heaven of heaven* that he lookes after.

Psal. 16. 11.
 & 17. 15.

Col. 3. 11.

'Tis God, onely God;
 (*o*) in all, without all, and beyond all, that is his *all*. Here he is at rest, now he is swallowed up in satisfaction, and nothing can *intermiddle with his joy* ; he rejoyceth in the
 Lord,

The Triumph of assurance.

119

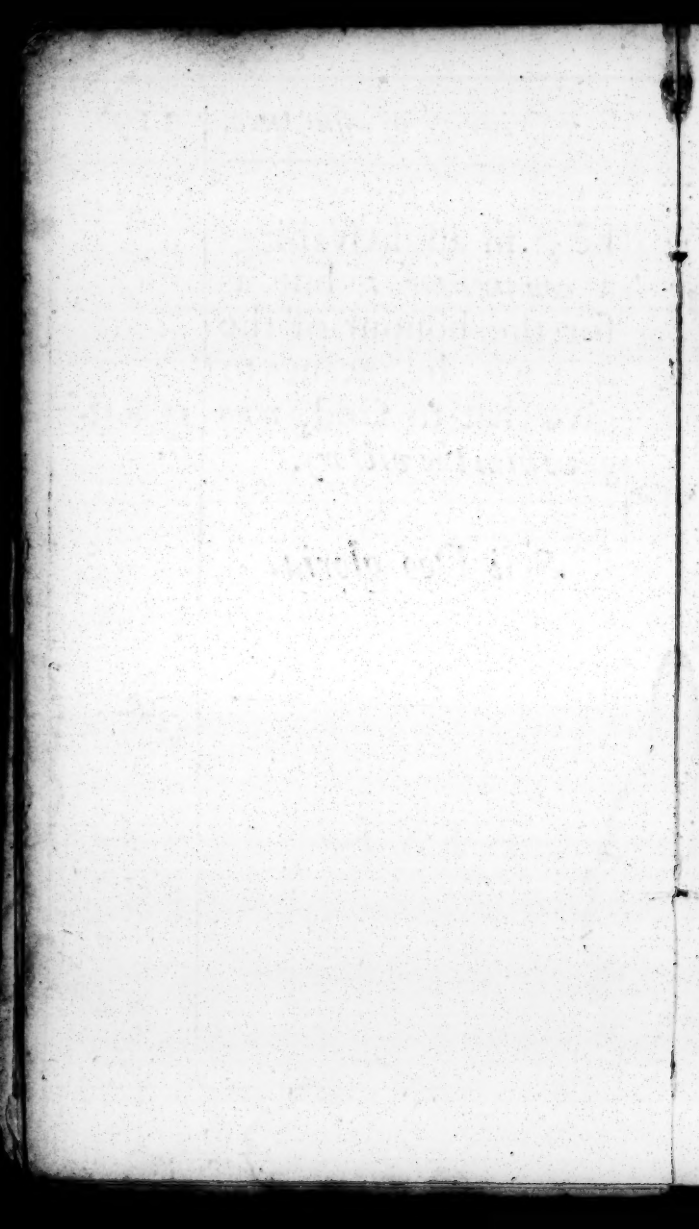
Lord, (*p*) by whom;
he is in all these things
a conquerour : but as
for the honour of the
triumph, he meanes to
give that to God, who
gave him the victory.

Rom. 8. 37.

1 Cor. 15.
37.

Soli Deo gloria.

FINIS.





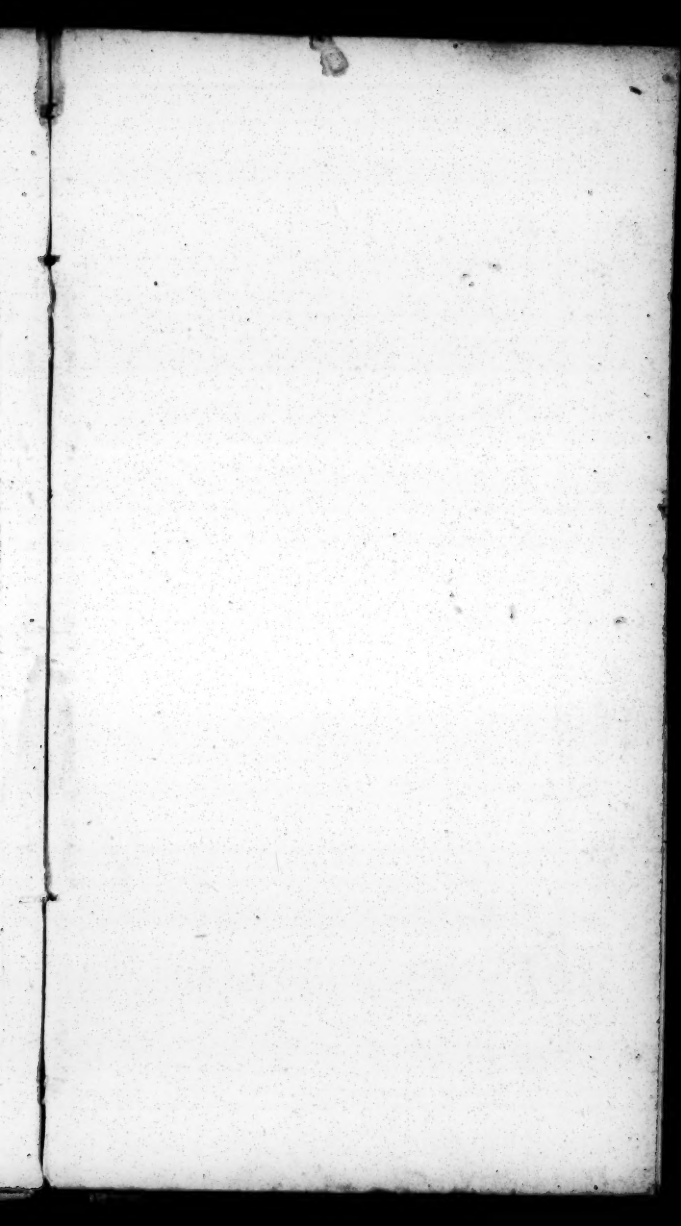
To the Reader.

REader, if in any
thing which
concernes the Prin-
ter, you meet with
errata's, you are de-
sired to correct them
and to excuse him.

To be Read

Under, if in any
thing which

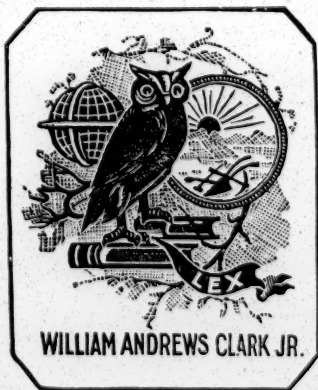
concerns the Prin-
ces, your most will-
ing and ready ser-
vant,
Your humble servant,
John

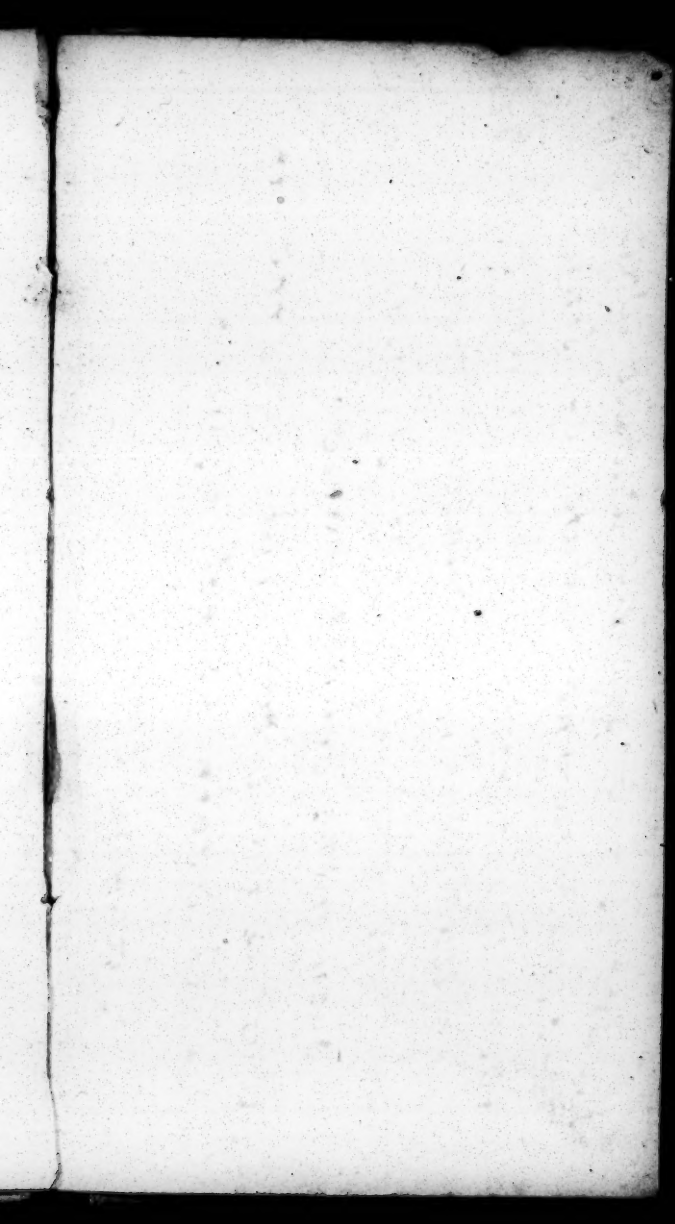


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Heart is the spring whose waters flow
to quench the heat of sin
Heart is the tree whose truth doth grow
to lead your life: theare in
Heart is the fudge that stints the strife
when mens Ioues faile
Heart is the brood that feede the life
that death cannot asaille

Elizabeths chisland her booke

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HILLIER-BARRY.—Sept. 27, at Mocollup Church
Right Rev. the Lord Bishop of Cashel, Emly, Water
Lismore, assisted by the Venerable the Archdeacon of
and by the Rev. Thomas Little Horneck, Incumbent of
lup, Lieut. Colonel George Edward Hillier, C.B., late Insp.
General of the Royal Irish Constabulary, to Olivia Maria Barry,
widow of James Barry, Esq., D.L., of Ballyclough, co. Cork,
and only daughter of the late Francis Drew, Esq., D.L.
Mocollup Castle, co. Waterford.